

141	2	where the nasal index figures between 85 and 89.9
	9	- between 90 and 94.9
	14	- between 95 and 99.9
	29	- between 100 and 104.9
	17	- between 105 and 109.9
	11	- between 110 and 114.9
	15	- between 115 and 119.9
	2	- above 120

The average is 104.60. Considered in detail, we find one mesorrhine (up to 85), 23 platyrrhine (from 85 to 100) and 74 hyperplatyrrhine (from 100 to 120) (1).

1. Page 538.

[171] The Mossi is thus decidedly platyrrhine and even hyperplatyrrhine, although less so than the Bambara.

As far as height is concerned, the average of 94 Mossi men is 1.71 / 15/ (exactly 1.712). But this average would be quite a bit lowered if Dr. Ruelle could have measured women (1).

[171] 1. Lobi women measure on the average 1.66, while the men measure 1.75; Birifon women measure 1.62, while the men measure 1.75; Dagari women are 1.59, while the men are 1.72 (p. 550).

141
144 In conclusion, Dr. Ruelle's study tells us that the Mossi are dolichocephalic, platyrrhine, and tall. These are characteristics usually attributed to the Black race in general (tall Negroes, not Negritos). These traits do not differentiate the Mossi to any extent from the peoples surrounding them. In order to reach anthropological conclusions about the origin of the Mossi, more far-reaching somatic studies than those now in existence will need to be made on the Mossi themselves and on the hundreds of Negro tribes living in the Sudan, between Abyssinia and the Atlantic and between the Sahara and the Gulf of Guinea.

161 has but 655,000 inhabitants, while our French Guinea has 1,400,000, the Yolof /Wolof/ group of the Senegal numbers only 400,000, etc.

● 144 At present the Mossi are a completely homogeneous group in terms of custom and language, but this homogeneity is a mere end result. The Mossi population of today derives from the fusion of a conquering group (the Mossi proper) with a conquered group that was probably related closely to the Habé, Kipirsi, Goutrounsi /Grunshi/, Boussansé, etc.

173 Lieutenant Marc, who lived for many years among the Mossi and who published a book /Le pays Mossi (Mossi Country)/ on the region in 1909, which I have already mentioned /in section not translated/, has the following to say on the subject:

"Local traditions claim that the Mossi come from far to the east. A long time ago, they occupied a territory located beyond the Niger, whose capital was called Aliaman. It is said that this land is now occupied by a Songhay /Songhai/ population. Then the Mossi came and occupied Dagomba /Tamale/. They defeated the inhabitants of that land, and the chief of the Mossi settled in Gambaga. The daughter of the king of Gambaga, Ouldiraogo ("male horse" in Mossi), had an affair in the bush with a Dagomba elephant hunter called Samba. She became pregnant, and as her father wanted to have her put to death, she took refuge in Tenkodogo. There she married the king of the land, a Boussangcè named Zoungourouma, who waged war on his father-in-law and conquered the entire region from Gambaga to Koupéla.

Zoungourouma had three sons, Séré, Oubri, and Kouda. The first became naba of Boussouma. The second, Naba Oubri, conquered the region of Ouagadougou, built his capital there, and seized the Yatenga territory. Naba Oubri is regarded by the /453/ Mossi as the first Moro Naba and the founder of the present dynasty. He was succeeded by his brother Couda, and then by his son Nigamenda. The Mossi trace back to Naba Oubri the present organization of Mossi country and attribute to him the division of the land into fiefs governed by his brothers and relatives. At present members of the royal families of Ouagadougou, Boussouma, Tenkodogo, Fada N'Gourma, and Gambaga are regarded as direct descendants of Naba Oubri and his brothers.

173 "This does not mean that nothing remained to be done by Oubry's successors. The land had been conquered, but remained to be explored and incorporated. The political organization had been outlined, but remained to be strengthened and completed.

"Up to the reign of Naba Kobra, fourteenth successor of Oubry, the Moro Nabas settled successively at various points of the empire instead of living generation after generation at Ouagadougou as they have done ever since. It would seem that in so doing they were attempting to strengthen their authority in regions where it was as yet insufficiently acknowledged.

"Whenever a territorial command became vacant, on the other hand, the Moro Nabas systematically filled it with a member of their own family. As a result, the whole land was soon in the hands of individuals who were united by bonds /457/ of kinship and who acknowledged the Moro Naba as the head of their family.

"Finally, thanks to marriages between Mossi, Nymisi, and Gourounsi individuals, the conquering element fused slowly with the initial population and eventually absorbed it almost completely.

174
144 "We have already seen that at the time of the Dagomba invasion the territory that makes up the present district of Tenkodogo was inhabited by a Boussansé population, while the area covered by the present district of Ouagadougou was settled by Gourounsi and Nymisi or Nioniossé.

"The mixture of Dagomba with Boussansé, Nymisi and Gourounsi resulted in the Mossi element, which soon became the most important part of the population. As conquerors, indeed, the Dagomba married several women each, and the prohibitions governing kin marriages led them to seek their wives among the Boussansé, Nioniossé, and Gourounsi families. This is how they soon came to absorb the Autochthonous element, or at least the element that was already established in the area when they arrived.

"A few Nymisi families among the Mossi have avoided all intermixture, but their continuous contact with the Mossi has led them to adopt the latter's language and customs, and from a political standpoint there is no difference between the two groups."

174 From the two accounts of Marc and Moulins, the following broad facts may be gathered:

1. The Mossi, coming from the northwest, conquered the Dagomba at a time which is difficult to determine exactly, but which must not have long antedated their conquest of Mossi territory.

[Passages quoted from the "Monograph of the Ouagadougou circle in 1909" by Moulins. - Analyst.]

● 144 This is all we shall say by way of introduction to our study of Mossi customs. The main point to be remembered is that the bulk of the present Mossi population is not of "pure" origin, but results from a mixture between the Mossi conquerors and antecedent primitive groups.

000 Let us now turn our attention to work, and first of all to cultivation. We shall study the various types of labor in greater detail than we did so far in relation to the populations previously studied, and the reader will get a better idea of the work performed by the Blacks in these regions.

243 Millet is the most important item of cultivation among the Mossi, who call it ki. They cultivate various kinds of millet, and we shall take them up one by one.

First of all, the ordinary small millet, which is most widely cultivated. It is the Bambara sanio or Mossi kasui. It requires good black soil with low sand content.

243 Let us make the general statement that the Mossi, whenever they can, change plots every four years. That is, they clear a new field or take over an old one which has lain fallow. If they have little land, they cultivate the same plot indefinitely. In other words, they may till the same field for some twenty years.

243 When a new plot is cleared, the clearing is done in March or April. The head of the soukala goes to work with all his men. Daba /hoe/ and hatchets are used to cut down the trees. The women come along, but only to serve drink to the men, because they do not take part in the clearing.

[461
512] The workers go into the bush in the morning and remain there all day. They rest around the middle of the day (from noon to 4/67/ two or three o'clock), and then take up their work again until sundown. The women return home first to prepare dinner, and then the men follow. After the clearing proper has been completed, all that was torn up from the ground is gathered in a heap and set afire. The ashes are left on the soil to fertilize it. It should be noted that the roots of the trees are not removed. The trees, in fact, are merely cut about one meter from the ground, so that the field is dotted with stumps. Sometimes, instead of cutting down a tree, a small fire of branches and dry leaves is lit at its base and the

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NOTES

Complete authors' names, titles, and publication data are given
in the Bibliography, pp. 225-27.

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CHAPTER ONE

1. Murdock states, "The large Gourma and Mossi tribes in the north of the [Voltaic] province have had strong states for at least the past 800 years and have frequently warred with their powerful neighbors on the Niger. . . . Their culture probably reflects fairly closely what that of the Mande must have been prior to their embarkation on a career of empire building and to the advent of the Berbers and Arabs from the north" (Murdock, p. 78. Cf. Greenberg, "Negro Kingdoms," p. 130, and Forde, p. 206).

* 2. Binger states, "There does not exist one type general enough to permit one to say: there is a Mossi type. One meets people who resemble the Wolof; others who look like Mandingo from the banks of the Niger; and yet others who resemble the Hausa" (Binger, II, 491). Tauxier, on the other hand, reports that the nobles' faces were totally different from the Negroes'. According to him, the physiognomies of the nobles were "Semitic" and "truly distinguished" (*Le Noir du Soudan*, pp. 578-79). However, judging from the physiognomies of the three most recent Mogho Namase, one could make the equally erroneous generalization that the ruling group was the most Negroid of the entire Mossi population.

3. Barth, III, 202, 643; Dubois, p. 300.

4. Delafosse, I, 115.

5. Greenberg, "Languages," p. 8.

6. See Cardinali, *passim*, and Rattray, I, x, xi.

7. Maurice Delafosse, *Negroes of Africa* (Washington, D.C., 1931), p. 101.

8. Rattray, I, xxii, xi.

9. Fortes, "Political System," pp. 255-57.

10. *Ibid.*

11. Rattray, I, 343.

12. Cf. Cardinali, pp. 1-14, and Rattray, *passim*.

13. Dim Delabon claims that this took place toward the end of the tenth century (p. 2). Delafosse believes the date to be about 1030 A.D. (I, 306). After comparing the dates of many scholars, Tauxier felt that this event occurred around 1233 A.D. (*Le Noir du Yatenga*, p. 672). Most contemporary Mossi believe that it occurred during the eleventh century.

14. According to a belief found among the people of Nobere district, Nedega gave his daughter permission to search for a husband and she went northward into Busani country, where an old woman found her a husband named Rialle. Still another tradition states that she became pregnant by an animal and fled north from the anger